THE FOVNDATION OF CHRISTIAN RELIGION, GATHERED INTO SIXE PRINCIPLES.

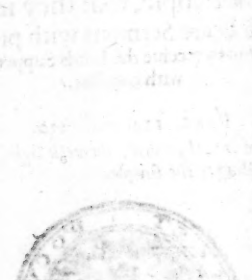
5

And it is to bee learned of ignorant People, that they may be fit to heare Sermons with profit, and to receiue the Lords Supper with comfort.

PSAL. 119. verſ. 130.

The Entrance *into thy Word, ſheweth light, and giueth vnderſtanding to the* ſimple.

LONDON,
Printed by *Iohn Legatt*, and are to be ſold by *Robert Allot*, at the ſigne of the Beare in *Pauls* Church-yard. 1633.



To all ignorant people that deſire to be inſtructed.

POore people, your manner is to ſoothe vp your ſelues, as though you were in a moſt happy eſtate: but if the matter come to a iuſt tryall, it will fall out far otherwiſe. For ye leade your liues in great ignorance, as may appeare by theſe your common opinions which follow.

1 That faith is a mans good meaning and his good ſeruing of God.

2 That God is ſerued by the rehearſing of the tenne Commandements, the Lords Prayer, and the Creede.

3 That ye haue beleeued in Chriſt euer ſince you could remember.

4 That it is pitty that he ſhould liue, which doth any whit doubt of his ſaluation.

5 That none can tell whether he ſhall be ſaued or no certainely: but that all men muſt be of a good beliefe.

6 That howſoeuer a man liue, yet if hee call vpon God on his death-bedde, and ſay, *Lord, haue mercy vpon me*: and ſo

goe away like a lambe, he is certainely ſaued.

7 That if any be ſtrangely viſited, he is either taken with a Planet, or bewitched.

8 That a man may lawfully ſweare when he ſpeaketh nothing but the truth: and ſweares by nothing, but that which is good, as by faith and troth.

9 That a Preacher is a good man no longer then he is in the pulpit, *They think all like themſelues.*

10 That a man may repent when he will, becauſe the Scripture ſaith, *At what time ſoeuer a ſinner doth repent him of his ſinne, &c.*

11 That it is an eaſier thing to pleaſe God, then to pleaſe our neighbour.

12 That yee can keepe the Commandements as well as God will giue you leaue.

13 That it is ſafeſt to doe in religion as moſt doe.

14 That merry ballads and bookes, as *Skoggin, Beuis of South-hampton, &c.* are good to driue away the time, and to remooue heart-qualmes.

15 That yee ſerue God with all your hearts; and that you would be ſorry elſe.

16 That

16 That a man need not heare ſo many Sermons, except hee could follow them better.

17 That a man which commeth at no Sermons, may as well beleeue, as hee which heares all the Sermons in the world.

18 That ye know all the Preacher can tell you. For he can ſay nothing, but that euery man is a ſinner, that we muſt loue our neighbour as our ſelues, that euery man muſt be ſaued by Chriſt: and all this ye can tell as well as he.

19 That it was a good world, when the old religion was, becauſe all things were cheape.

20 That drinking and bezeling in the ale-houſe or tauerne, is good fellowſhip, and ſhewes a good kind nature, and maintaines neighbour-hood.

21 That a man may ſweare by the Maſſe, becauſe it is nothing now: and by r Lady, becauſe ſhe is gone out of the countrey.

22 That euery man muſt be for himſelfe, and God for vs all.

23 That a man may make of his owne whatſoeuer he can.

24 That if a man remember to ſay

his prayers in the morning (though he neuer vnderſtand them) he hath bleſſed himſelfe for all the day following.

25 That a man praieth, when he ſaith the ten Commandements.

26 That a man eates his Maker in the Sacrament.

27 That if a man be no adulterer, no theefe, no Murtherer, and doe no man harme, he is a right honeſt man.

28 That a man need not haue any knowledge of Religion, becauſe he is not booke-learned.

29 That one may haue a good meaning, when he ſaith and doth that which is euill.

30 That a man may goe to wizzards called wiſe-men, for counſell: becauſe God hath prouided a ſalue for euery ſore.

31 That ye are to be excuſed in all your doings, becauſe the beſt men are ſinners.

32 That yee haue ſo ſtrong a Faith in Chriſt, that no euill company can hurt you.

Theſe and ſuch like ſayings, what argue they, but your groſſe ignorance? Now where igno-

ignorance reigneth, there raignes sinne; and where sin raignes, there the diuell rules; and where he rules, men are in a damnable case. Ye will reply vnto me thus: That ye are not so bad as I would make you. If need be, you can say the Creed, the Lords Prayer, & the ten Commandements: and therfore ye wil be of Gods beliefe, say all men what they will; and you defie the Diuell from your hearts.

I answer againe, That it is not sufficient to say all these without booke, vnlesse ye can vnderstand the meaning of the words, and be able to make aright vse of the Commandements, of the Creed, of the Lords Prayer, by applying them inwardly to your hearts and consciences, and outwardly to your liues and conuersations. This is the very point in which ye faile.

And for an helpe in this your ignorance, to bring you to true knowledg, vnfained faith and sound repentance, here I haue set down the principal points of Christian Religion in fixe plaine and easie Rules, euen such as the simplest may easily learne; and hereunto is adioyned an exposition of them, word by word. If yee do want other good directions, thē vse this my labour for your good instruction. In reading of it, first learne the fixe Principles: & when you haue them without

book, and the meaning of them withall, then learne the expoſition alſo: which being well conceiued, and in ſome meaſure felt in the heart, yee ſhall be able to profit by Sermons, whereas now ye cannot: and the ordinary parts of the Catechiſme, namely, the tenne Commandements, the Creede, the Lords Prayer, and the inſtitution of the two Sacraments, ſhall be more eaſily vnderſtood.

Thine in Chriſt Ieſus,

William Perkins.

The Foundation of *Christian Religion*, gathered into sixe Principles.

The first Principle.

Question.

WHat doest thou beleeue concerning God?

A. There is one God, Creator and gouernour of all things, distinguished into the Father, the Son, and the holy Ghost.

Proofes out of the Word of God.

1. There is a God.

For the inuisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world, being considered in his works, to the intent that they should bee without excuse. Rom. 1.20.

Nenertheless, he left not himself without witnes, in that he did good, and gaue vs rain from heauen, and fruitful seasons, filling our hearts with food and gladnesse. Acts 14.17.

2. There is one God.

Concerning therfore meats sacrificed to idols, 1 Cor. 8.4.

idols, we know that an Idoll is nothing in the world: and that there is none other God but one.

3. He is Creator of all things.

Gen. 1. 1. *In the beginning God created the Heauen and the earth.*

Heb. 11. 3. *Through faith we vnderstand, that the world was ordained by the Word of God: so that the things which we see, are not made of things which did appeare.*

4. He is gouernour of all things.

Prou. 15. 3. *The eies of the Lord in euery place behold the euill and the good.*

Mat. 10. 30. *Yea, and all the haires of our heads are numbred.*

5. Distinguished into the Father, the Sonne, and the Holy Ghost.

Math. 3. 16. *And Iesus, when he was baptized, came straight out of the water: and loe, the heauens were opened vnto him, and Iohn saw the Spirit of God descending like a Doue, and lighting vpon him.*

Verse 17. *And loe, a voice came from heauen, saying, This is my beloued Sonne, in whom I am well pleased.*

1. Iohn 5. 7. *For there are three that beare record in Heauen, the Father, the Word, and the holy Ghost, and these three are one.*

The

The second Principle.

Q. What doest thou beleeue concerning man, and concerning thine owne selfe?

A. All men are wholly corrupted with sin through *Adams* fall, and so are become slaues of Satan, and guilty of eternall damnation.

1. All men are corrupted with sinne.

As it is written, There is none righteous, no not one. Rom.3.10.

2 They are wholly corrupted.

Now the very God of peace sanctifie you throughout, and I pray God that your whole spirit, and soule, and body, may be kept blamelesse vnto the comming of our Lord Iesus Christ. 1 Thes.5.23

This I say therefore and testifie in the Lord, that ye henceforth walke not as other Gentiles walk in the vanity of their minds, Eph.4.17.

Haning their cogitations darkned, and being strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their hearts. Verse 18.

When the Lord saw that the wickednes of man was great in the earth, and all the imaginations of the thoughts of his heart were onely euill continually. Gen.6.5.

3. Through

3. Through Adams fall.

Rom.5.12. *Wherefore as by one man ſin entred into the world, and death by ſinne, and ſo death went ouer all men, for ſo much as all men haue ſinned.*

4. And ſo are become ſlaues of Satan.

Eph.2.2. *Wherein in times paſt ye walked according to the courſe of the world, and after the Prince that ruleth in the aire, euen the ſpirit that now worketh in the children of diſobedience.*

Heb.2.14. *For as much then as the children were partakers of fleſh and blood, he alſo himſelfe likewiſe tooke part with them, that he might deſtroy through death, him that had the power of death, that is the diuell.*

2 Cor.4.4. *In whom the God of this world hath blinded the minds, that is, of Infidels, that the light of the glorious Goſpel of Chriſt, which is the Image of God, ſhould not ſhine vnto them.*

5. And guilty of eternall damnation.

Gal.3.10. *For as many as are of the workes of the Law, are vnder the curſe: for it is written, Curſed is euery man that continueth not in all things, which are written in the booke of the Law to doe them. Likewiſe then as by the*

the offence of one, the fault came on all men to condemnation: so by the iustifying of one, the benefit abounded toward all men to the iustification of life. Rom. 5. 18.

The third Principle.

Q. What meanes is there for thee to escape this damnable estate?

A. Iesus Christ the eternall Sonne of God, being made man, by his death vpon the Crosse, and by his righteousnes, hath perfectly alone by himselfe, accomplished all things that are needfull for the saluation of mankinde.

1. Iesus Christ the eternall Sonne of God.

And the Word was made flesh, and dwelt among vs, and we saw the glory thereof, as the glory of the onely begotten (Son) of the Father, full of grace and truth. Iohn 1. 14.

2. Being made man.

For he in no sort tooke the Angels, but he tooke the seede of Abraham. Heb. 2. 16.

3. By his death vpon the Crosse.

But he was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was vpon him, and with his stripes we are healed. Esay 53. 5.

4. And by his righteousnesse.

For as by one mans disobedience many were Rom. 5. 19.

were made sinners, so by the obedience of one shall many be made righteous.

2 Cor. 5. 21. For he hath made him to be sinne for vs, which knew no sin, that we should be made the righteousnesse of God in him.

5. Hath perfectly.

Heb. 7. 25. Wherfore he is able also perfectly to saue them that come vnto God by him, seeing he euer liueth to make intercession for them.

6. Alone by himselfe.

Acts 4 12. Neither is there saluation in any other: for among men there is giuen none other name vnder Heauen, whereby we must be saued.

7. Accomplished all things needfull for the saluation of mankinde.

And he is the reconciliation for our sins: and not for ours onely, but also for the sins of the whole world. 1 Iohn 2. 2.

The fourth Principle.

Q. But how maist thou be made partaker of Christ and his benefits?

A. A man of a contrite and humble Spirit, by faith alone apprehending and applying Christ with all his merits vnto himselfe, is iustified before God, and sanctified.

1. A

1. A man of a contrite and humble spirit.

For thus saith He that is high and excellent, He that inhabiteth eternity, whose name is the Holy one; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart. Esay 57. 15.

The sacrifices of God, are a contrite spirit, a contrite and a broken heart, O God, thou wilt not despise. Psal. 51. 17.

2. By faith alone.

As soone as Iesus heard that word spoken, he said vnto the Ruler of the Synagogue, Be not afraid, onely beleeue. Marke 5. 36.

So Moses made a Serpent of brasse, and set it vp for a signe, and when a Serpent had bitten any man; then he looked to the Serpent of brasse, and liued. Num. 21. 9.

And as Moses lifted vp the Serpent in the wildernesse, so must the Sonne of man be lifted vp: Iohn 3. 14.

That whosoeuer beleeueth in him, should not perish, but haue eternall life. Verse 15.

3. Apprehending and applying Christ with all his merits vnto himselfe.

But as many as receiued him, to them he gaue Iohn 1. 12.

gaue power to be the Sonnes of God, to them that beleeue in his name. And Iesus said vn-

Iohn 6.35. *to them, I am the bread of life, he that commeth to me, shall not hunger, and he that beleeueth in me, shall not thirst.*

4. Is iustified before God.

For what saith the Scripture? Abraham

Rom. 4. 3. *beleeued God, and it was counted to him for righteousnesse.*

Verse 6. *Euen as* Dauid *declareth the blessednesse of the man, vnto whom God imputeth righteousnesse without workes, saying:*

Verse 7. *Blessed are they whose iniquities are forgiuen, and whose sinnes are couered.*

5. And sanctified.

Acts 15.6. *And he put no difference betweene vs and them, after that by faith hee had purified their hearts.*

1 Cor. 1. 30. *But ye are of him in Christ Iesus, who of God is made vnto vs wisedome, and righteousnesse, and sanctification, and redemption.*

The fifth Principle.

Q. What are the ordinary or vsuall meanes for obtaining of faith?

A. Faith commeth onely by the preaching of the Word, and increaseth daily by it: as also by the administration of the Sacraments and Prayer.

1. Faith

1. Faith commeth onely by the preaching of the Word, and increaseth daily by it.

But how shall they call on him, in whom they haue not beleeued? how shall they beleeue in him, of whom they haue not heard? and how shall they heare without a Preacher? Rom. 10. 4.

Where there is no vision, the people decay, but he that keepeth the law, is blessed. Pro. 26. 18.

My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me: and seeing thou hast forgotten the law of thy God, I will also forget thy children. Hos. 4. 6.

2. As also by the administration of the Sacraments.

After he receiued the signe of circumcision, as the seale of the righteousnesse of faith, which hee had when hee was vncircumcised, that hee should be the Father of all them that beleeue, not being circumcised; that righteousnesse might be imputed to them also. Rom. 4. 11.

Moreouer, brethren, I would not that yee should be ignorant, that all our fathers were vnder the cloud, and all passed thorow the sea, &c. 1 Cor. 10. 1.

3. And Prayer.

For whosoeuer shall call vpon the name Rom. 10. 13.

of the Lord shall be saued.

The sixt Principle.

Q. What is the estate of all men after death?

A. All men shall rise againe with their owne bodies, to the last Iudgement; which being ended, the godly shall possesse the Kingdome of heauen: but vnbeleeuers and reprobates shall be in hell tormented with the diuell and his angels for euer.

1. All men shall rise againe with their owne bodies.

Ioh. 5. 28. *Maruell not at this: for the houre shall come, in the which all that are in the graue shall heare his voice,*

Verse 29. *And they shall come forth that haue done good, vnto the resurrection of life: but they that haue done euill vnto the resurrection of condemnation.*

2. To the last Iudgement.

Eccl. 12. 14. *For God will bring euery work vnto iudgement with euery secret thing, whether it be good or euill.*

Mat. 12. 36. *But I say vnto you, that of euery idle word that man shall speake, they shall giue an account thereof at the day of Iudgement.*

3. Which being ended, the godly, &c.

2 Pet. 2. 7. *And deliuered iust* Lot, *vexed with the*

vncleane conuersation of the wicked.

And the Lord said vnto him, Goe thorow the midst of the Citie, euen thorow the midst of Ierusalem, and set a marke vpon the foreheads of them that mourne, and cry out for all the abominations that be done in the midst thereof. Ezek.9.4.

4. Shall possesse the Kingdome of God.

Then shall the King say to them on the right hand, Come ye blessed of my Father, inherite yee the Kingdome prepared for you, from the beginning of the world. Mat.25.34.

5. But vnbeleeuers and reprobates shall be in hell, tormented with the diuell and his angels.

Then shall hee say vnto them on the left hand, Depart from mee, yee cursed, into euerlasting fire, which is prepared for the diuell and his angels. Verse 41.

The Scriptures for the proofe were only quoted by the Author, to moue thee to search them: the words themselues, I haue expressed at the earnest request of many, that thou maiest more easily learne them: if yet thou wilt bee ignorant, thy malice is euident: if thou gainest knowledge, giue God the glory in doing his will.

Thine, *T. S.*

THE EXPOSITION OF the PRINCIPLES.

The first Principle expounded.

Question.

WHat is God?

a Ioh.4.24. *A.* God is a *(a) Spirit*, or a spirituall substance, most wise, most holy, eternall, infinite.

Q. How doe you perswade your selfe that there is such a God?

A. Besides the testimony of the Scripture, plaine reason will shew it.

Q. What is one reason?

b Rom. 1. 20. Act.14.17. *A.* When I consider *(b)* the wonderfull frame of the world, mee thinkes such silly creatures there be in it, could neuer make it, neither could it make it selfe; and therefore besides all these the Maker of it must needs be God. Euen as when a man comes into a strange countrey, and sees faire and sumptuous buildings, and yet finds no liuing creatures there besides birds and beasts, he will not imagine that either birds or beasts reared those buildings, but he presently conceites, that some men either are, or haue beene there.

Q. What

Q. What other reasons haue you?

A. (c) A man that commits any sinne, as murther, fornication, adultery, blasphemie, &c. albeit hee doth so conceale the matter, that no man liuing know of it, yet oftentimes hee hath a griping in his conscience, and feeles the very flashing of hell fire; which is a strong reason to shew that there is a God, before whose iudgement seate hee must answere for his fact. c Rom. 2. 15 Gen. 3. 8, 9. 10. & 24. 12.

Q. How many Gods are there?

A. No (d) more but one. d 1 Cor. 8. 6.

Q. How doe you conceiue this one God in your minde?

A. Not (e) by framing any Image of him in my minde (as ignorant folke doe, that thinke him to be an old man sitting in heauen) but I conceiue him by his properties and works. e Deut. 4. 16. Amos 4. 13.

Q. What be his chiefe properties?

A. First, he is f *most wise*, vnderstanding all things aright, and knowing the reason of them. Secondly, he is (g) *most holy*, which appeareth in that he is *most iust*, and *mercifull* vnto his creatures. Thirdly, he is (h) *eternall*, without either beginning, or end of dayes. Lastly, he is (i) *infinite*, both because he is present in all places f Iob 12. 3. g Esa. 6. 3. Exod. 20. 5, 6. h Esa. 41. 4. i Psa. 139. 8.

THE EXPOSITION OF the PRINCIPLES.

The first Principle expounded.

Question.

VVHat is God?

A. God is a(*a*) *Spirit*, or a spirituall substance, most wise, most holy, eternall, infinite.

a Ioh. 4. 24.

Q. How doe you perswade your selfe that there is such a God?

A. Besides the testimony of the Scripture, plaine reason will shew it.

Q. What is one reason?

A. When I consider (*b*) the wonderfull frame of the world, mee thinkes such silly creatures there be in it, could neuer make it, neither could it make it selfe; and therefore besides all these the Maker of it must needs be God. Euen as when a man comes into a strange countrey, and sees faire and sumptuous buildings, and yet finds no liuing creatures there besides birds and beasts, he will not imagine that either birds or beasts reared those buildings, but he presently conceiues, that some men either are, or haue beene there.

b Rom. 1. 20. Act. 14. 17.

Q. What

Q. What other reasons haue you?

A. (*c*) A man that commits any sinne, as murther, fornication, adultery, blasphemie, &c. albeit hee doth so conceale the matter, that no man liuing know of it, yet oftentimes hee hath a griping in his conscience, and feeles the very flashing of hell fire; which is a strong reason to shew that there is a God, before whose iudgement seate hee must answere for his fact. (*c*) Rom. 2. 15 Gen. 3. 8, 9. 10. & 24. 12.

Q. How many Gods are there?

A. No (*d*) more but one. (*d*) 1 Cor. 8. 6.

Q. How doe you conceiue this one God in your minde?

A. Not (*e*) by framing any Image of him in my minde (as ignorant folke doe, that thinke him to be an old man sitting in heauen) but I conceiue him by his properties and works. (*e*) Deut. 4. 16. Amos 4. 13.

Q. What be his chiefe properties?

A. First, he is (*f*) *most wise*, vnderstanding all things aright, and knowing the reason of them. Secondly, he is (*g*) *most holy*, which appeareth in that he is *most iust*, and *mercifull* vnto his creatures. Thirdly, he is (*h*) *eternall*, without either beginning, or end of dayes. Lastly, he is (*i*) *infinite*, both because he is present in all places (*f*) Iob 12. 3. (*g*) Esa. 6. 3. Exod. 20. 5, 6. (*h*) Esa. 41. 4. (*i*) Psa. 139. al

and becauſe he is of power ſufficient to doe
k Iob 9.4. Deu.10.17. whatſoeuer he (*k*) *will*.

Q. What be the works of God?

l Ier.10.12. Pſal.33.6. *A.* (*l*) The creation of the world, and of euery thing therein, and the preſeruation of them being created, by his *ſpeciall prouidence*.

Q. How know you that God gouerneth euery particular thing in the world by his *ſpeciall prouidence*?

m Math.10.30. Prou.16.33. n Leu.26.26. Matth.4.4. *A.* To omit the (*m*) Scriptures, I ſee it by experience: (*n*) Meate, drinke, and clothing, being void of heate and life, could not preſerue the life of man, vnleſſe there were a *ſpeciall prouidence* of God to giue vertue vnto them.

Q. How is this one God diſtinguiſhed?

o 1 Ioh.5.7. Matth.3.16,17. p Ioh.15.26. *A.* (*o*) Into the *Father* which begetteth the Sonne: into the *Sonne*, who is begotten of the Father: into the (*p*) *holy Ghoſt*, who proceedeth from the Father and the Sonne.

The ſecond Principle expounded.

Q. Let vs now come to our ſelues, and firſt, tell mee what the naturall eſtate of man is?

q Eph.2.1. 1 Tim.5.6. *A.* Euery man is by nature (*q*) *dead* in ſinne, as a loathſome carrion, or as a dead corps

corps lying, rotting and ſtinking in the graue, hauing in him the ſeed of all ſinnes.

Q. What is ſinne?

A. Any (r) breach of the Law of God, if it be no more but the leaſt want of that which the Law requireth. r 1 Ioh.3.4. Rom.7.7. Gal.3.10.

Q. How many ſorts of ſinnes are there?

A. Sinne is (s) either the corruption of nature, or any euill actions that proceed of it, as fruits thereof. s Col.3.9. Pſal.51.5.

Q. In whom is the corruption of nature?

A. In all men, (t) none excepted. t Rom.3.10.

Q. In what part of man is it?

A. In every (u) part both of body and ſoule, like as a leproſie that runneth from the crowne of the head to the ſoale of the foote. u Gen.6.5. 1 Theſ.5.23

Q. Shew me how euery part of man is corrupted with ſinne?

A. Firſt, in the (x) minde, there is nothing but ignorance and blindneſſe concerning heauenly matters. Secondly, (y) the conſcience is defiled, beeing alwaies either benummed with ſinne, or elſe turmoyled with inward accuſations and terrours. Thirdly, (z) the will of man onely willeth and luſteth afrer euill. Fourthly, x 1 Cor.2. 14. Rom.8.5. y Tit.1.15. Eph.4 18,19 Eſa.57.20. z Phil.2.13. Iob 15.16.

a Gal. 5. 24. ly, the (a) affections of the heart, as loue, ioy, hope, desire, &c. are moued and stirred to that which is euill, to embrace it: and they are neuer stirred vnto that which is good, vnlesse it be to eschew it. Lastly, the b Rom. 9. 19. (b) members of the body are the instruments and tooles of the minde, for the execution of sinne.

Q. What be those euill actions that are the fruits of this corruption?

c Gen. 6. 5. A. Euill (c) thoughts in the mind, which come either by a mans owne conceiuing, or d Ioh. 13. 2. Acts 5. 3. by suggestion of the diuell: (d) euill motions and lusts stirring in the heart: and from these arise euill workes and deeds when any occasion is giuen.

Q. How commeth it to passe, that all men are thus defiled with sinne?

e Rom. 5. 12. & 18, 19. Gen. 3. A. By (e) *Adams* infidelity and disobedience, in eating the forbidden fruit: euen as we see great personages by treason doe not onely hurt themselues, but also staine their blood, and disgrace their posteritie?

Q. What hurt comes to a man by his sinne?

f Gal. 3. 10. A. (f) He is continually subiect to the curse of God in his life time, in the end of his life, and after this life.

Q. What

Q. What is the curse of God in this life?

A. In the (g) body, diseases, aches, paines: in the soule, blindnesse, hardnesse of heart, horror of conscience; in goods, hinderances and losses, in name, ignominy and reproach: Lastly, in the whole man, *bondage* vnder Satan the prince of darkenesse. g Deut. 28. 21, 22, 27. 65, 66, 67.

Q. What manner of bondage is this?

A. This (h) *bondage* is, when a man is the slaue of the diuell, and hath him to raigne in his heart as his God. h Heb. 2. 14. Eph. 2. 2. 2 Cor. 4. 4. Luk. 11. 21.

Q. How may a man know whether Satan be his god or not?

A. Hee may know it by this: if he giue obedience to him in his heart, and expresse it in his conuersation.

Q. And how shall a man perceiue this obedience?

A. If he (i) take delight in the euill *motions* that Satan puts in his heart, and doe fulfill the *lusts* of the diuell. i Ioh. 8. 44. 1 Ioh. 3. 8.

Q. What is the curse due to man in the end of this life?

A. (k) Death, which is the separation of body and soule. k Rom. 5. 12.

Q. What is the curse after this life?

A. (l) Eternall damnation in hell fire, whereof euery man is guiltie, and is in as great l Gal. 3. 10. Rom. 3. 13.

great danger of it, as the traytor apprehended is in danger of hanging, drawing and quartering.

The third Principle expounded.

Q. If damnation bee the reward of ſinne; then is a man of all creatures moſt miſerable. A dog or a toad, when they die, all their miſery is ended: but when a man dyeth, there is the beginning of his woe.

A. It were ſo indeed, if there were no meanes of deliuerance: but God hath ſhewed his mercy in giuing a *Sauiour* to mankinde.

Q. How is this Sauiour called?

m Mat. 1. 21 *A.* (*m*) Ieſus Chriſt?

Q. What is Ieſus Chriſt?

n Heb. 2. 16. Ioh. 1. 14. *o* Heb. 5. 7. Mat. 13. 32. *A.* The (*n*) eternall Son of God, made man in all things, euen (*o*) in his *infirmities* like other men, ſaue onely in ſinne.

Q. How was hee made man voide of ſinne?

p Mat. 1. 18. *A.* He was (*p*) conceiued in the wombe of a *Virgin*, and *ſanctified* by the holy Ghoſt at his conception.

Q. Why muſt our Sauiour be both God and man?

q 1 Tim. 2. 5, 6. *A.* Hee (*q*) muſt be man, becauſe man had ſinned, and therefore a man muſt die

die for sin, to appease Gods wrath: he must bee God, to sustaine and vphold the manhood, to ouercome and vanquish death.

Q. What bee the offices of Christ to make him an all-sufficient Sauiour?

A. (*r*) He is a Priest, a Prophet, a King. *r* Psal. 45.7. Luke 4.18. Deut. 18.15, 18. Luke 1.33. Psal. 110.

Q. Why is he a Priest?

A. To worke the meanes of saluation in the behalfe of mankinde.

Q. How doth he worke the meanes of saluation?

A. (*s*) First, by making *satisfaction* to his Father for the sinne of man: secondly, by making *intercession*. *s* Mat. 20.28 Heb. 7.25, 26.

Q. How doth he make satisfaction?

A. By two meanes; and the first is by offering a *sacrifice*.

Q. What is a sacrifice?

A. (*t*) Christ himselfe as hee is man, consisting of body and soule. *t* Esa. 53.10.

Q. What is the (*u*) Altar? *u* Apoc. 8.3.

A. Christ as he is God, is the *Altar* on which he sacrificed himselfe. Heb. 13.10.

Q. Who was the Priest?

A. None (*x*) but Christ, and that as hee is both God and man. *x* Heb. 5.5,6.

Q. How oft did he sacrifice himselfe?

A. Neuer but (*y*) once. *y* Heb. 9. 28.

Q. What death did he suffer, when he sacri-

ſacrificed himſelfe?

A. A death vpon the croſſe, peculiar to him alone: for (*x*) beſides the ſeparation of body and ſoule, he felt alſo the *pangs of hell*, in that the whole wrath of God due to the ſinne of man, was powred forth vpon him.

x Iſa.53.5. Ioh.2.2.27. Reu.19.15. Luk.12.44.

Q. What profit commeth by his ſacrifice?

A. Gods (*a*) wrath is appeaſed by it.

a Heb.9.19

Q. Could the ſufferings of Chriſt which were but a ſhort time, counteruaile euerlaſting damnation, and ſo appeaſe Gods wrath?

A. Yea: for ſeeing Chriſt ſuffered, God (*b*) ſuffered, though not his Godhead: and that is more than if all men in the world had ſuffered for euer.

b Act.20.28 2 Cor.5.15.

Q. Now tell me the other meanes of *ſanctification*?

A. It is the perfect *fulfilling of the Law.*

Q. How did he fulfill the Law?

A. By his (*c*) *perfect righteouſneſſe, which* conſiſts of two parts: the firſt, the *integritie and pureneſſe* of his humane nature: the other, (*d*) his *obedience* in performing all that the law requireth.

c 1 Cor.1.30. Rom.3.25. 2 Cor.5.2. d Rom.5.11. Rom.4.8,9.

Q. You haue ſhewed how Chriſt doth make *ſatisfaction*; tell mee likewiſe how

how doth hee make *intercession*?

A. He doth alone continually (*d*) appeare before his Father in Heauen, making the faithfull and all their prayers acceptable vnto him, by applying of the merits of his owne perfect *satisfaction* to them. *d* Rom.8.34 1 Pet.2.5.

Q. Why is Christ a Prophet?

A. To (*e*) *reueale* vnto his Church the way and meanes of saluation: and this he doth outwardly by the ministery of his Word, and inwardly by the teaching of his holy Spirit. *e* Ioh.6.45. Matt.3.17.

Q. Why is he also a King?

A. That (*f*) he might *bountifully bestow* vpon vs, and *conuey* vnto vs all the foresaid meanes of saluation. *f* Esa.9.7.

Q. How doth he shew himselfe to be a King?

A. In (*g*) that being *dead and buried*, he *rose from the graue*, quickned his dead body, *ascended* into heauen, and now *sitteth at the right hand* of his Father, with full power and glory in Heauen. *g* Act.10.40. Eph.4.8. Acts 1.9.

Q. How else?

A. In (*h*) that he doth continually inspire and direct his seruants by the diuine power of his holy Spirit, according to his holy Word. *h* Esa.9.7. and 30.21.

Q. But

Q. But to whom will this blessed King communicate all these meanes of saluation?

j Mat. 20. 16 Iohn 1. 11. 1 Ioh. 2. 2.

A. He (*i*) offereth them to many, and they are *sufficient* to saue all mankinde: but all shall not be saued thereby, because by faith they will not receiue them.

The fourth Principle expounded.

Q. What is faith?

k Ioh. 1. 12. and 6. 35. Gal. 3. 27. Col. 2. 12.

A. Faith is a (*k*) wonderfull grace of God, by which a man doth apprehend and apply Christ and all his benefits vnto himselfe.

Q. How doth a man apply Christ vnto himselfe, seeing we are on earth, and Christ in heauen?

l 2 Cor. 1. 20, 22. Rom. 8. 16.

A. This (*l*) applying is done by *assurance*, when a man is verily perswaded by the holy Spirit, of Gods fauour toward himselfe *particularly*, and of the forgiuenesse of his owne sinnes.

Q. How doth God bring men truely to beleeue in Christ?

A. First he prepareth their hearts, that they might be capable of faith, and then worketh faith in them.

Q. How doth God prepare mens hearts?

m Ezc. 11. 19. Hos. 6. 1, 2.

A. (*m*) By bruising them, as if one would breake an hard stone to powder: and this

this is done by humbling them.

Q. How doth God humble a man?

A. By working in him a ſight of his ſinnes, and a ſorrow for them.

Q. How is the ſight of ſin wrought?

A. By the (n) morall law: the ſumme whereof is the tenne Commandements. n Rom. 3 20. and 7. 7, 8.

Q. What ſins may I finde in my ſelfe by them?

A. Tenne.

Q. What is the firſt?

A. (a) To make ſomething thy God which is not God: by fearing it, louing it, and ſo truſting in it more then in the true God. a Com. I.

Q. What is the ſecond?

A. (b) To worſhip falſe gods, or the true God in a falſe manner. b II.

Q. What is the third?

A. (c) To diſhonour God, in abuſing his titles, words, and works. c III.

Q. What is the fourth?

A. (d) To breake the Sabbath, in doing the workes of their calling, and of the fleſh: and in leauing vndone the works of the Spirit. d IIII.

Q. What be the ſixe latter?

A. To doe any thing that may hinder thy neighbours (e) dignitie, (f) life (g) chaſtitie, e V. f VI. g VII.

h VIII. i IX. k X.

ſtitie,(h) wealth, good(i) name,(k) though it be but in the ſecret thoughts and motions of the heart, vnto which thou giueſt no liking or conſent.

Q. What is ſorrow for ſinne?

l Act. 2. 37, 38. Cant. 5. 4. m 1 Tim. 1. 15. Luk. 15. 21. Ezra 9. 6, 7.

A. It is (l) when a mans conſcience is touched with a liuely feeling of Gods diſpleaſure for any of theſe ſinnes, (m) in ſuch wiſe that he vtterly deſpaires of ſaluation in regard of any thing in himſelfe, acknowledging that hee hath deſerued ſhame and confuſion eternally.

Q. How doth God worke this ſorrow?

A. By the terrible curſe of the Law.

Q. What is that?

n Gal. 3. 10.

A. He(n) which breakes but one of the Commandements of God, though it bee but once in all his life time, and that only in one thought, is ſubiect to, and in danger of eternall damnation thereby.

Q. When mens hearts are thus prepared, how doth God ingraft faith in them?

A. By working certaine inward motions in the heart, which are the ſeeds of faith, out of which it breedeth.

Q. What is the firſt of them?

A. When a man humbled vnder the bur-

burden of his sinnes, [o] doth acknowledge and feele that he stands in great need of Christ.

[o] Esa. 55.1. Iohn 7.37. Luke 1.53.

Q. What is the second?

A. An [p] hungring desire and a longing to bee made partaker of Christ and all his merits.

[p] Mat.5.4. Reu.21.6.

Q. What is the third?

A. A [q] flying to the Throne of grace, from the sentence of the Law pricking the conscience.

[q] Heb.4.16.

Q. How is it done?

A. By [r] praying, with sending vp loud cryes for Gods fauour in Christ, in the pardoning of sins; and with feruent perseuerance herein, till the desire of the heart be granted.

[r] Luke 15. 18, 19. Mat.15.22, 23, &c. Act.8.22. 2 Cor.12.8.

Q. What followeth after this?

A. God then (*s*) according to his mercifull promise, lets the poore sinner feele the assurance of his loue, wherewith he loueth him in Christ, which assurance is a liuely faith.

[s] Mat.7.7. Esa.65.24. Iob 33.26.

Q. Are there diuers degrees and measures of true faith?

A. [t] Yea.

[t] Rom.1.17. Luke 17.5.

Q. What is the least measure of true faith that any man can haue?

A. When a man of an humble spirit

u Esay 42.3. Mat.17. 20. Luke 17.5. by reason of the ᵘ littleneſſe of his faith, doth not yet *feele* the aſſurance of the forgiueneſſe of his ſinnes, and yet he is perſwaded that they are pardonable; and therefore he deſireth that they ſhould be pardoned, and with his heart prayeth to God to pardon them.

Q. How doe you know that ſuch a man hath faith?

x Rom. 8. 23, 26. Gal.4. 6. Mat.5.6. A. Theſe ˣ *deſires* and *prayers* are teſtimonies of the Spirit; whoſe property it is, to ſtirre vp a *longing* and a *hungring* after heauenly things, with *ſighes* and *groanes* for Gods fauour and mercy in ʸ Chriſt.

y Rom.8. 9. Eph.3.17. Now where the Spirit of God is, there is Chriſt dwelling; and where Chriſt dwelleth, there is true faith, how weake ſoeuer it be.

Q. What is the greateſt meaſure of faith?

a Rom.8. 38, 39. Cant.8.6,7. A. When a man dayly increaſing in faith, comes to bee ᵃ *fully perſwaded* of Gods loue in Chriſt towards himſelfe *particularly*, and of the forgiueneſſe of his owne ſinnes.

b 2 Tim.4. 7,8. Pſal.23.6. with 1.2,3, 4. verſes. Q. When ſhall a Chriſtian heart come to this full aſſurance?

A. Not ᵇ at the firſt, but in ſome continuance of time, when hee hath beene well

well *practised in repentance*, and hath had diuers *experiences* of Gods loue vnto him in Christ; then, after them will appeare in his heart the fulneſſe of perſwaſion, which is the *ripeneſſe* [c] and ſtrength of faith. [c] Rom.4. 19,20,21.

Q. What benefits doth a man receiue by faith in Christ?

A. Hereby [d] he is *iuſtified* before God, and ſanctified. [d] 1 Cor.1.30 Acts 15.9. Rom.4.3.

Q. What is this, to be *iuſtified* before God?

A. (*e*) It comprehendeth two things: the firſt, to be cleared from the *guiltineſſe and puniſhment* of ſinne: the ſecond, to be accepted as perfectly righteous before God. [e] Rom.8.33

Q. How is a man cleared from the guiltineſſe and puniſhment of his ſinnes?

A. By Chriſts (*f*) ſufferings and death vpon the Croſſe. [f] Col.1.22. 1 Pet.2.24. 1 Iohn 1.7.

Q. How is hee accepted for righteous before God?

A. By the [g] righteouſneſſe of Chriſt *imputed* to him. [g] 2 Cor.5.21

Q. What profit comes by being thus iuſtified?

A. Hereby, [h] and by no other meanes in the world, the beleeuer ſhall be accep- [h] Rom.4.17 Apoc.21.17.

ted before Gods Iudgement seat, as *worthy* of eternall life by the merits of the same righteousnesse of Christ.

Q. Doe not good workes then make vs *worthy* of eternall life?

A. No: For God, who is perfect righteousnesse it selfe, will finde in the best works we doe, more matter of damnation then of saluation; and therefore [k] we must rather condemne our selues for our good works, then looke to be iustified before God thereby.

[i] Psa. 143.2. Esa. 64.6. Iob 9.3.

Q. How may a man know that he is iustified before God?

A. He need not ascend into Heauen to [l] search the secret counsell of God; (*l*) but rather descend into his owne heart to search whether *he be sanctified* or not.

[l] Rom. 8.1. [m] 1 Iohn 3. 9.

Q. What is it to be sanctified?

A. It comprehendeth two things: the first, to be purged from the *corruption* of his owne nature: the second, to be indued with inward righteousnesse.

Q. How is the corruption of sinne purged?

A. By the (*m*) merits and *power* of [n] Christs death, which being by faith applyed, is as a [n] *corrosive* to abate, consume and weaken the power of sinne.

[m] Rom. 6. 4. [n] 1 Pet. 4. 1, 2

Q. How

Q. How is a man indued with inherent righteousnesse?

A. Through the [o] vertue of Christs resurrection: which being applyed by faith, is as a *restorative* to reuiue a man that is dead in sinne, to newnesse of life.

[o] Rom.6.5,6 Phil.3.10.

Q. In what part of man is sanctification wrought?

A. In [p] euery part of body and soule.

[p] 1 Thes.5. 23.

Q. In what time is it wrought?

A. It is [q] begun in this life, in which the faithfull receiue onely the *first fruits* of the Spirit, and it is not finished before the end of this life.

[q] Rom.8.23. 2 Cor.5.5,6

Q. What graces of the Spirit doe vsually shew themselues in the heart of a man sanctified?

A. The *hatred* [r] of sinne, and the loue of righteousnesse.

[r] Psal. 119. v.113.& 40. 8.& 101.3. Rom.7.22.

Q. What proceeds of them?

A. *Repentance*, which is [s] a settled purpose in the heart, with a carefull endeauour to leaue all his sinnes, and to liue a Christian life according to all Gods commandements.

[s] Psal.119. 57,112.

Q. What goeth with Repentance?

A. (*t*) A continuall fighting and struggling against the assaults of a mans owne flesh, against the motions of the diuell

[t] Gal.5. 17. Eph.6.11,12. 1 Tim.4.7,8

and the inticements of the world.

Q. What followeth after a man hath gotten the victory in any temptation or affliction?

s Ro.5.3,4. 2 Cor.1.5. A. Experience of s Gods loue in Christ, and so, increase of peace of Conscience, and ioy in the holy Ghost.

Q. What followeth, if in any temptation he be ouercome, and through infirmity fall?

u 2 Cor.7.8,9. Mat.26.75. A. After a while u there will arise *godly sorrow*; which is, when a man is grieued for no other cause in the world but for this onely, that by his sinne he hath displeased God, who hath bin vnto him a most mercifull and louing Father.

x 1 Pet.2.19. Q. What signe is there of this sorrow? A. The true signe x of it is this; when a man can be grieued for the very *disobedience of God* in his euill word or deede, though he should neuer be punished, and though there were neither Heauen nor Hell.

y 2 Cor.7.11 Q. What followeth after this sorrow? A. Repentance (y) *renewed a fresh.*

z 2 Cor.7.11 Q. By what signes will this repentance appeare?

A. By (z) seuen. 1. A care to leaue the sinne into which he is fallen. 2. An vtter con-

condemning of himselfe for it, with a craving of pardon. 3. A great anger against himselfe, for his carelesnesse. 4. A feare lest he should fall into the same sin againe. 5. A desire euer after to please God. 6. A zeale of the same. 7. Reuenge vpon himselfe for his former offence.

The fift Principle expounded.

Q. What outward meanes must wee vse to obtaine faith, and all the blessings of God which come by faith?

A. The *preaching* [a] of Gods Word, and the administration of the *Sacraments* and *Prayer*.

[a] Pro.29.18. Rom.10.14 Mat.28.19, 20. 1 Tim.3.16.

Q. Where is the Word of God to be found?

A. The whole Word of God, needfull to saluation, is set downe in the holy Scriptures.

Q. How know you that the Scriptures are the Word of God, and not mens policies?

A. I am assured of it: first, [b] because the H. Ghost perswadeth my conscience that it is so; secondly, I see it by experience: [c] for the preaching off the Scriptures haue the power of God in them, to humble a man when they are preached,

[b] Eph.1.13.

[c] Heb.4.12. 1 Cor.14.25

ched, and caſt him downe to hell, and afterward to *reſtore* and raiſe him vp againe.

Q. What is the vſe of the Word of God preached?

[d] Rom. 1.17. 2 Cor. 2.16. Heb. 4.2.

A. Firſt, it [d] *breedeth*, and then it increaſeth faith in them which are choſen to ſaluation: but vnto them that periſh, it is by reaſon of their corruption, an *occaſion* of their further damnation.

Q. How muſt we heare Gods Word, that it may be effectuall to our ſaluation?

[e] Iam. 1. 19. Acts 16.14. Heb 4.2. Eſa. 66. 2. Luke 2.51. Pſal. 119.11

A. We [e] muſt come vnto it with hunger-bitten hearts, hauing an appetite to the Word; we muſt marke it with attention, receiue it by faith, ſubmit our ſelues vnto it with feare and trembling, euen then when our faults are reprooued: laſtly, we muſt hide it in the corners of our hearts, that wee may frame our liues and conuerſation by it.

Q. What is a Sacrament?

[f] Rom. 4.11. Gen 17.11. Gal. 3.1.

A. A [f] *ſigne* to repreſent, a *ſeale* to confirme, an *inſtrument* to conuey Chriſt and all his benefits to them that doe beleeue in him.

Q. Why muſt a Sacrament repreſent the mercies of God before our eyes?

A. Becauſe we are dull to conceiue and to remember them.

Q. Why

Q. Why doe the Sacraments ſeale vnto vs the mercies of God?

A. Becauſe we are full of vnbeliefe and doubting of them.

Q. Why is the Sacrament the inſtrument of the Spirit to conuey the mercies of God into our hearts?

A. Becauſe we are like *Thomas*, we will not beleeve, till wee feele them in ſome meaſure in our hearts.

Q. How many Sacraments are there?

A. Two: and no more: *Baptiſme*, by which we haue our *admiſſion* into the true Church of God, & the *Lords Supper*, by which we are nouriſhed and preſerued in the true Church after our admiſſion. [g] 1 Cor. 10. 1, 2, 3, 5.

Q. What is done in Baptiſme?

A. (*h*) in the aſſembly of the Church the *couenant of grace* betweene God, and the party baptized, is ſolemnely confirmed and ſealed. [h] Acts 2.38. Tit. 3. 5. Acts 22. 16. Mat. 28.19.

Q. In this Couenant, what doth God promiſe to the partie baptized?

A. [i] Chriſt, with all the bleſſings that come by him. [i] Gal. 3.27. 1 Pet. 3. 21.

Q. To what condition is the party baptized bound?

A. To [k] receive Chriſt, and to repent of his ſinnes. [k] Mark. 1. 5, 15, 16.

Q. What

Q. What meaneth the *sprinkling* or *dipping in water?*

i 1 Pet. 1. 2. A. i It seales vnto vs remission of sins, and sanctification, by the obedience and sprinkling of the blood of Christ.

Q. How commeth it to passe, that many, after their baptisme, for a long time feele not the effect and fruit of it; and some neuer?

A. The fault is not in God, who keeps his Couenants, but the fault is in themselues, in that they doe not keepe the condition of the Couenant; to receiue Christ by faith, and to repent of all their sinnes.

Q. When shall a man then see the effect of his Baptisme?

k Heb. 10. 20 2 Pet. 3. 21. *A.* At k what time soeuer he doth receiue Christ by faith, though it be many yeeres after, he shall then feele the power of God to regenerate him, and to worke all things in him, which hee offered in Baptisme.

Q. How if a man neuer keepe the Condition to which hee bound himselfe in Baptisme?

l Deut. 23. 21, 22. Eccles. 5. 4. A. His damnation (*l*) shall be the greater, because he breaketh his Vow made to God.

Q. What is done in the Lords Supper?

A. The

A. The former Couenant, ſolemnely ratified in Baptiſme, is renewed [m] in the Lords Supper, betweene the Lord himſelfe and the receiuer.

[m] 1 Cor. 11. 23, 24, 25. & 12. 13.

Q. Who is the receiuer?

A. Euery one (*n*) that hath beene baptized, and after his baptiſme hath truely beleeued in Chriſt, and repented of his ſinnes from his heart.

[n] 1 Cor. 11. 28, 31. Mat. 5. 23, 24 Eſa. 66. 2, 3.

Q. What meaneth the Bread and Wine, the eating of the bread, and drinking of the Wine?

A. Theſe outward actions (*o*) are a ſeconde ſeale, ſet by the Lords owne hand vnto his Couenant; And they doe giue euery receiuer to vnderſtand, that as God doth bleſſe the Bread and Wine, to preſerue and ſtrengthen the body of the receiuer; ſo Chriſt apprehended and receiued by faith, ſhall nouriſh him, and preſerue both body and ſoule vnto eternall life.

[o] 1 Cor. 10. 16, 17.

Q. What ſhall a true receiuer feele in himſelfe, after the receiuing of the Sacrament?

A. [p] The increaſe of his faith in Chriſt, the increaſe of ſanctification, a greater meaſure of dying to ſinne, a greater care to liue in newneſſe of life.

[p] 1 Cor. 10. 16, 17, & 11, 24.

Q. What

Q. What if a man, after the receiving of the Sacrament, neuer finde any such thing in himselfe?

A. Hee may well suspect himselfe, whether he did euer repent or not: and thereupon is to vse meanes to come to found faith and repentance.

Q. What is another meanes of increasing faith?

A. Prayer.

Q. What is Prayer?

[f]1 Ioh.5 14. [g]1 Tim.2.1. Phil.4.6. A. A [f] Familiar speech with God in the name of Christ, [g] in which, either we craue things needfull, or giue thankes for things receiued.

Q. In asking things needfull, what is required?

A. Two things; an earnest desire and faith.

[h]Mat.11.24. Q. (1) What things must a Christian mans heart desire?

A. Sixe things especially.

Q. What are they?

[a]Petition 1 [b]II. [c]III. [d]IIII. A. 1. [a] That he may glorifie God: 2. That [b] God may raigne in his heart; and not sin. 3. That [c] he may doe Gods will, and not the lusts of the flesh: 4. [d] That he may relye himselfe on Gods Prouidence for all the meanes of this temporall life:

5.

5. [e] That he may be iustified, and be at peace with God: 6. [f] That by the power of God he may bee strengthened against all temptations. e V. f VI.

Q. What is faith?

A. A [g] perswasion, that those things which we truely desire, God will grant them for Christs sake. g Amen.

The sixt Principle expounded.

Q. After that a man hath led a short life in this world, what followeth then?

A. Death, which is the parting asunder of body and soule.

Q. Why doe wicked men and vnbeleeuers die?

A. That their bodies may goe to the earth, and their [h] soules may be cast into hell fire. b Luke 16. 22, 23.

Q. Why doe the godly dye, seeing Christ by death hath ouercome death?

A. They die for this end, that (*i*) their bodies may rest for a while in the earth, and their soules may enter into Heauen immediately. i Luk. 23. 43. Acts 7. 60. 1 Thes. 4. 13. Heb 2. 14. 1 Cor. 15.

Q. What followeth after death?

A. The day of Iudgement.

Q. What signe is there to know this day from other dayes?

A. [k] Heauen and Earth shall be consumed k 2 Pet. 3. 11, 12.

med with fire immediately before the comming of the Iudge.

Q. Who shall be the Iudge?

A. Iesus Christ the Sonne of God.

Q. What shall bee the comming to Iudgement?

l 1 Thes. 4. 16, 17. A. He shall come (*l*) in the clouds in great Maiesty and Glory, with infinite company of Angels.

Q. How shall a man be cited to Iudgement?

m Mat. 24. 31. 1 Cor. 15. 51, 52. *n* Iob 19. 25 *A.* At the *m* sound of the Trumpet, the liuing shall be changed in the twinckling of an eye, and the dead shall rise againe, euery one with his *n* owne body: and all shall be gathered together before Christ: and after this, the good shall be severed from the bad, *o* these standing on the left hand of Christ, the other on the right. *o* Mat. 25. 32, 33.

Q. How will Christ try and examine euery mans cause?

p Reu. 20. 12 Dan. 7. 10. A. The *p* bookes of euery mans doings shall be laid open, mens consciences shall be made either to accuse them, or excuse them, and euery man shall be tryed by the works which he did in his life time, because they are open and manifest signes *q* of faith or vnbeliefe. *q* Ioh. 3. 18. and 5. 24.

Q. What sentence will he giue?

A. He

A. He will giue * sentence of saluation to the Elect and godly, but he will pronounce sentence of damnation against vnbeleeuers and reprobates. * Mat. 25. 34, 41.

Q. What state shall the godly bee in after the day of Iudgement?

A. They [r] shall continue for euer in the highest Heauen, in the presence of God, hauing full fellowship with Christ Iesus, and raigning with him for euer. [r] Mat. 25. 31 Apoc. 21. 2, 3, 4.

Q. What state shall the wicked be in after the day of Iudgement?

A. In eternall perdition and destruction in Hell-fire.

Q. What is that?

A. It [s] stands in three things especially: 1. a perpetuall separation from Gods comfortable presence: 2. fellowship with the Diuell and his angels: 3. an horrible pang and torment both of body and soule, arising of the feeling of the whole wrath of God, powred forth on the wicked for euer, world without end. And if the paine of one tooth for one day be so great, endlesse shall be the paine of the whole man, body and soule, for euer and euer. [s] 2 Thes. 1. 9 Esay 66. 24. Apoc. 21. 8,

FINIS.

ALMA
MATER
CANTA
BRIGIA